THE UNIVERSALIST *Leader*

JOURNAL OF LIBERAL CHRISTIANITY FOUNDED BY HOSEA BALLOU IN 1819

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Volume CXXXVI August, 1954 Boston, Mass.

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A JOURNAL OF LIBERAL CHRISTIANITY FOUNDED BY HOSEA BALLOU IN 1819

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), the GOSPEL BANNER (1835 to 1897), the UNIVERSALIST LEADER (1897 to 1926), and THE CHRISTIAN LEADER (1926 to 1953).

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The bond of fellowship in this church shall be a common purpose to do the will of God as Jesus revealed it and to co-operate in establishing the Kingdom for which he lived and died.

To that end we avow our faith in
God as Eternal and All-conquering Love,
The spiritual leadership of Jesus,
The supreme worth of every human personality,
The authority of truth known or to be known,
And in the power of men of good will and sacrificial spirit to overcome all evil and progressively establish the Kingdom of God.

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OUR CONTRIBUTORS

August, 1954 — No. 8

The *cover* shows the **Rev. David Cole and members of the First Universalist Church of Chicago, Illinois** engaged in a working study group. These Chicago Universalists and their fellow members are working hard at the project of building a new church home. In the meantime, however, they continue to carry on a vital educational and worship program.

Dana E. Klotzle, director of the Universalist Service Committee, speaking at the Ordination Service for Satoshi Arai and Toshio Yoshioka last June, stated Universalist philosophy with respect to world religious fellowship so succinctly that we asked for the privilege of printing. **Our Common Aspiration** is the text of this timely address.

Sheldon Christian has an inspiring story of Universalism on the move in Maine in his essay **Universalist Motor Caravan.**

Brainard F. Gibbons shares with us his well-grounded enthusiasm for our Liberal Religious Youth in **Conversations With Universalists.** Dr. Gibbons visited the recent continental convention of our young people and came away inspired by what he saw and heard.

REMEMBER THE "UNIVERSALIST LEADER" IN YOUR WILL

In so doing, you make a perpetual contribution to the teaching of Universalism.

"I give and bequeath to The Universalist Publishing House for the support of *The Universalist Leader* the sum of $ .....

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Boston 8, Massachusetts

Our Common Aspiration

Dana E. Klotzle

The problem of building world peace in our time is so great that it will take the combined insights and ideals of humanity to bring it to fruition.

PEACE, if and when it comes, will not be a Buddhist, Christian, Hindu or Mohammedan peace, it will be a Universal Peace based upon the needs and aspirations of all men everywhere.

The problem of peace is so immense that it defies solution by any one nation, culture, race or political theory.

In the words of Lewis Mumford from his volume *The Conduct of Life* — "No crystallized Orthodoxy, Catholic or Protestant, Christian or Oriental, seeking merely to recover ground it had occupied in the past, would be adequate to the catastrophic situation mankind now confronts.

"While the vital truths of Christianity must be included in a new synthesis, this holds equally for other religious philosophies."

In a later passage, Mr. Mumford, one of the greatest social philosophers of this century, gives his answer to the problem of peace. "We must create a *universalism* based on the spiritual wealth and variety of men; their unity in diversity achieved by working together for common ends. Out of that may come in the fullness of time, a truly universal religion."

It is highly significant that the Universalist Church of America at its best has been a witness for the wider *universalism* of which Mr. Mumford writes. Though we have not always lived up to our responsibilities as the Western inheritors of the "Wider Universalism," we have reembodied Jesus' spirit of *universalism* within Western Christianity.

Our belief in the supreme worth of every human personality is a basic component of the "Wider Universalism."

Only those who believe in persons, all persons, are to trust man's infinite variety and spiritual wealth.

Our ministers read regularly from the scriptural teachings of other religions; our children know Buddha, as well as Moses and Jesus, because we have long avowed our faith in the authority of truth known or to be known.

In proclaiming the doctrine of "God's love for all men," we were setting the stage for the *Universalist* belief that all men could love one another.

Though we must not make the mistake of damning ourselves with praise, it is imperative that we know the way we have thus far traveled.

Our responsibility, as of this moment, is to extend and broaden the spirit of *Universalism* that is among us. We must be the torchbearers of the "Wider Universalism" in the Christian West, helping an egocentric Christendom discover and appreciate the universal elements in all of the world's great religious systems.

We must help our age to learn that while man may continue to value and speak the cultural language of his own group, he must also develop a universal cultural language by means of which he can communicate to others, not of his own immediate group, and they with him.

When we open ourselves to the experience and wisdom of other cultures we will find that there is a Common Aspiration that binds all men together.

Men in all times and in all places have yearned for a world of peace — a world in which their basic needs could be fulfilled. Men do not want to hate each other — to wage war upon one another.

The "Wider Universalism" that believes in the supreme worth and dignity of all men is the religious goal of the majority of humankind.

Underlying the ethical system of Confucius, well known to more than half a billion people in Japan and China, is a deep-seated belief in the natural perfectibility of man, an abiding faith in the essential goodness of human nature — a firmly held conviction, that moral truth is available to all men.

Each day, one in every four human beings, the Buddhist, repeats these words of prayer in the morning and at the evening hour: "May all beings be free from sorrow, free from sickness, may they be happy and free from hatred. — May the light of truth dispel the darkness of my ignorance."

The "Wider Universalism" of which we speak is to be found also in the ancient prayer recited daily by three hundred and seventy-five million Hindus: "As different streams, having different sources, all find their way to the sea, so, O Lord, the different paths which men take all lead to Thee."

The "Wider Universalism" shines with equal clarity in Jesus' admonition: "Thou shalt love Thy neighbor as Thyself."

The wider universalism is found in all cultures giving expression to its basic belief that — "All life is sacred because the soul of all is the soul of each."

If it be true as has been stated, that humanity does possess a Common Aspiration in the garb of the "Wider Universalism," why have we failed up to now to build the "Kingdom of God," "The Universal Human Community" here upon the Earth?

The answer to this question lies in our preoccupation with the pet notions, ideas and theories of our respective interest groups. Men in all nations and in all cultures have buried their basic aspiration of universalism underneath the soil of provincialism and the sod of creedalism.

Until men come to understand the need to subordinate a consciousness for their own humankind to a consciousness of the whole of humankind they will fail to build universal peace.

Those of us who bear the name Universal have an especial responsibility to humanity in th hour because we hold a seat of special privile Theological "Universalism" has been a part of o collective being since the days of DeBennevil Murray and Ballou.

The roots of social universalism have been firm planted in our tradition by Benjamin Rush, Cla Barton, Thomas Mott Osborne, Horace Greeley a a host of others.

The seeds of cultural universalism, sown origin ly in our fellowship by men like Clarence Skinn John Murray Atwood, and Bruce Brotherston a being cultivated today through the world-wide p gram of the Universalist Service Committee.

Today we officially join hands with our Univ salist colleagues from Japan, thus combining the r insights of our Judeo-Christian heritage with t equally rich insights of Buddhism and Confuci ism.

Together with them and with Universalist c leagues in Siam, India, Holland, Haiti and Engla we will call men away from this war-breeding p vincialism to the peace-building Universalism wh is our common aspiration.

SEEKING A CITY

WALTER ROYAL JONES, JR.

The image of man as a wanderer in a strange land has come down through the ages in legend and story. Abraham roamed the hills of Canaan unsuspecting that his descendants would one day live there. The Pilgrim reformers thought of themselves as "saints and strangers," wanderers without a homeland of their own. Later sentiment would think of all life as a "vale of tears" through which we journey but briefly. Poets would sing of children born "trailing clouds of glory" from a previous life.

The stories and the imagery change from age to age. But beneath them all is what modern philosophers would call an "existential" problem: Man's strange sense of loneliness in a universe of which he feels he both is and is not an integral part.

In his book, *The Meaning of Evolution,* Dr. George Gaylord Simpson, chairman of the Department of Geology and Paleontology at the American Museum of Natural History, has given the age-old feeling a new expression, in terms of present-day knowledge of the course of evolution on the earth, and the forces which have directed it. He outlines in much detail how a strange combination of utterly planl events and forces, and the increasingly purpose activity of living things have led, in an unconsci way, to the development of man, the first being w the power to enter consciously into the very proc of evolution itself. He finds no evidence of a primeval urge leading directly to man. Yet ma coming was not pure accident, either.

To put it another way, man both is kin to all t universe, and strikingly unique. He looks for p pose and meaning in his natural origin, yet purp and meaning are human ways of understandi reality. They fit man; to his dismay he is findi they do not fit the universe outside himself. Ag he realizes he is a stranger, seeking a city which not of the universe as it has been, or as much of is now; but which is foreshadowed in his own uniq powers, and what they imply about the ultim nature of things. Man finds the common ground both his strangeness and his kinship with nature, the religious concept of God the Creator, who in way unexplainable in natural terms alone, "di what did not "have to happen": brought purpose o of planlessness, and conscious man out of an u thinking universe.

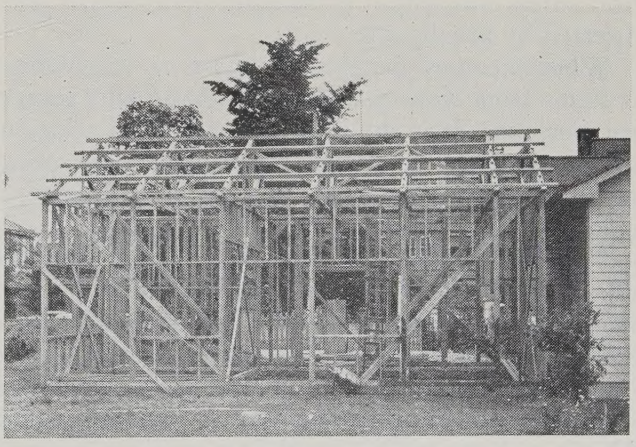
Universalist Motor Caravan

heldon Christian

UPWARDS of a hundred persons joined in a motor caravan that began at the newly-opened hurch at South Paris and proceeded from church to hurch in a visit to the six churches currently being erved by the Rev. Gordon G. Newell, director of Jniversalist Church Extension in the State of Maine, n Sunday, May 16. The number of cars grew as he caravan proceeded, from perhaps slightly over alf a dozen at the start, to perhaps twenty-five, when he procession rolled into Canton Point for supper. The program was climaxed with a worship service in he evening in the Canton church, at which the Rev. Philip R. Giles, director of the Departments of the Ministry and Church Extension of The Universalist Church of America, addressed the group on the subject, *Expanding Universalism.* It is estimated that pwards of one hundred seventy-five persons were resent in the little church, necessitating the bringing n of chairs, and the raising of the partitions to the estry along the side.

The motorcade began at South Paris at 2:30, where hose assembling visited the South Paris church, heard n account of the growth of this church to imminent ull-time status after having been closed, for the most art, for twenty-five years ("You wonder why they ver closed the church"), and announcements for the ay from the Rev. Douglas Harwood, chairman of he State Committee on Church Extension. At three, he group drove nine miles to West Paris and visited he West Paris church, not because Mr. Newell serves his church, but because the West Paris people are ust that sociable. After visiting the West Paris hurch, the motorcade drove eight miles to Bryant Pond, thence fourteen miles to West Sumner, thence ighteen miles to Livermore (Brettuns Mills), and hence seven miles to Canton Point, where the party vas served supper by the women of the Canton and Canton Point churches. At 7:15, the group drove wo miles to Canton for the evening service.

At this service Mr. Giles explained that Mrs. Mary Slaughter Scott, chairman of the national Committee n Church Extension, who had been "advertised" in tate mimeography as the speaker, had been in an ccident and was not yet able to keep traveling commitments. He said that, "Wherever a Universalist is t work at his religion, he is extending Universalism." With refreshing humility, he confessed that "state onventions are the primary agents of church extension." He said the work of the national department, only recently brought into existence as such, is to endeavor to keep itself informed of the work as it emerges, lend what aid and experience is available, and help in exchanging information, news, and mutual encouragement across the country. He brought the greetings of the Department and news of other movements in other places. Estimating the dollar cost alone of establishing and slowly building up over a twelve-year period a small new church organization, he suggested that over such a period, national subsidization on a basis of planned diminution for a single group might run into forty thousand dollars, with the small group itself raising and expending upwards of ninety thousand dollars in that same period—and all this without even counting the cost of a church building! There just is not this kind of money available on the national level, he said; which means that it should be recognized by all that "expansion must be everybody's business." It can only be done by laymen on fire with faith. He pointed out that Baptists average twenty-three per cent of their local budgets for outside endeavor.



NEW HEADQUARTERS OF DOJIN SHADAN

The above photo shows the framework for the new office building of the Dojin Shadan (Universalist Church of Japan) under construction. The building, financed by funds left by loyal Universalists to be spent only in Japan, is attached to the present Koishikawa Universalist Center.

The Rev. Toshio Yoshioka, newly appointed executive minister of the Shadan; the Rev. Satoshi Arai, minister, Tokyo Universalist Church; and the Honorable Senichi Kimura, treasurer of the Shadan, will have their offices in this building.

"When I Consider Thy Heavens"

RELIGION is for the union of man with his God as well as for the reconciliation of man with his fellow man. This we say in response to a query from a friend who read our editorial comment last month which stressed the primary need for ethical human fellowship.

Religious liberals for many centuries have stressed not only the need but also the actual possibility of human fellowship with the living God. This was the burden of Hosea Ballou's theology. This is the present conviction of Universalists though it is expressed in widely differing terminology by differing temperaments. In common with all liberal religionists, Universalists know that this process begins in human fellowship. "God is Love and he that dwelleth in Love dwelleth in God." Universalists believe that such living involves first, last, and always, active concern for and with persons. "In the beginning was the Word, and the Word was with God and the Word was God. . . . And the Word was made flesh and dwelt among us." Universalists know that the Word is an empty abstraction unless and until it is translated into acts of love, directed by intelligence.

Whence comes this great emphasis on fellowship? It stems from respect for persons. And why respect for persons? It is the inevitable result of religious man's reverence for all life. And here in reverence for life, reverence born of wonder and of love, is man's contact with what is Eternal.

"When I consider Thy heavens . . . the moon and the stars which Thou hast ordained; what is man that Thou art mindful of him? . . . and hast crowned him with glory and honor." For the liberal religionists there are no dogmatic limitations in this search for the living God, this quest for ultimate reality. This is so because the liberal does not live in a confusing multiverse of high-walled, mutually exclusive compartments, the "Sacred" the "Secular," the "Great," the "Small." The liberal lives in a *vital universe* ranging from the infinitely great to the infinitesimally small, *all one* and all vibrant with a living process of creativity, in which (not from which) man has evolved. In this universe (not from it) has evolved goodness, truth and beauty *in the minds and hearts of men.*

When, therefore, the liberal reiterates the anci insight of religion, "Now are we sons of God," does so not with reference to constricting man-ma creeds but out of his own experiences and out of racial experiences of wonder, love, and even terr For the liberal religionist finds in both the beau and the tragedy of life evidence of continuing cr tion. Such a religionist finds stimulation for re gious living in all the arts and all the scienc Through the arts and sciences and daily human f lowship, he participates in creation and worships t Creator even as he does in the temple or on a mou tain top under the wheeling stars.

By compulsion of no external authority, but fr inner necessity, the liberal man of religion kno that "Thou shalt love the Lord thy God with all t heart, and with all thy soul, and with all strength, and with all thy mind; and thy neigh as thyself."

YOU AND YOUR CHURCH

THE summary of the receipts of the Unified A peal for the year closed June 30 last shows t Universalists gave more to the national organizati of their church last year than they did the y before. The increase was not especially impressi but it was an increase. Most significant, the incre was not enough to meet the needs of the progra adopted by Universalist lay delegates in Gene Assembly.

We believe that Universalists not only should a can but that they also will give more to their chu if they will take a little time to evaluate realistica its program.

Universalists are one of a group of numerica small liberal religious organizations in this troubl world. They belong to that great line of democra and prophetic churches which put the welfare man under God first in religious thought and pr tice.

Ours is therefore a mighty responsibility. T tragic issues of race and nationality which pr upon society for just solution will not be met a resolved unless and until the ideal of brotherho which we profess becomes the mainspring of acti

To this end we are dedicated as churches and as churchmen.

Ours is a great opportunity for service. What matter that we are in the minority? Minorities like us in the past laid the foundations of all that we hold precious by their courageous loyalty.

Vernon Louis Parrington, one of our greatest cultural historians, pin-pointed the very source of all progress both in this nation and the whole Western world when he said, "The future has always lain in the keeping of liberal minds that never were discouraged from their dreams." We dream and pray and hope and work for brotherhood. The measure of our realization will be not far from the measure of our support for our church.

OUR YOUNG PEOPLE, OUR FUTURE

UNIVERSALIST and Unitarian young people, members of our Liberal Religious Youth, are convoying eighteen European young people in a small fleet of cars over wide areas of the United States this summer. This project is a by-product of the visit of the Europeans, members of the International Religious Fellowship, to the recent continental convention of Liberal Religious Youth. The guests will visit Universalist and Unitarian churches in widely scattered areas of the country and be shown a great deal of America and the American way of life.

This splendid project was planned and completely carried out by our youth organization. Quietly, without fanfare, but with very great efficiency, the young people raised the money to finance the trips, including funds for insurance and unforeseen emergencies. The total was over five thousand dollars.

Universalists and Unitarians not only can be, but also should be, very proud of their young people who, over a period of five years of debate, discussion, trial and error experimentation, have created a successful merger of their organizations.

We look forward with great and joyous anticipation to the day (not far ahead) when these young people will graduate into the Council of Liberal Churches. They will bring to the council experience, courage and idealism of the highest order.

Nothing else matters much — not wealth, not learning, not even health, without this gift, the spiritual capacity to keep zest in living. . . . This is the creed of creeds, the final deposit and distillation of all man's important faiths — that he should be able to believe in life.

—Harry Emerson Fosdick

OUR CHURCH NEEDS NO MONEY

We have discovered a way for a church to function without money. Will you cooperate?

Each member will come to services warmly enough dressed to eliminate any necessity for heating the building. This will dispose of the fuel bill.

Each member will take his turn playing the organ. Then no organist or music director will be needed. That is, if each one, in turn, will direct the choirs, the congregational singing and arrange for rehearsals.

Each member will come to church with broom and dust mop to keep his part of the building presentable. Then a paid janitor will not be necessary.

Those who wish to use water will bring their own bottles.

Each will provide his own hymn book and music in the choir.

Each member will bring materials and tools to remodel and repair the building. Here we can really save money.

Each member will spend some time working in the church office. If one desires a copy of the church bulletin or the order of service, he will bring his own supplies for printing same. This will eliminate the expense of office help and equipment.

Each member will take his turn preaching, leading the services, conducting funerals, performing marriages, calling on members and prospects, visiting the sick, and guiding the administration of the church. This will save the expense of a pastor!

Each one must agree to spend at least a year as a missionary, at his own expense, in some foreign field. This will dispense with missionary offerings.

Thus we can be known as the "church that needs no money." What a spectacle it will make as the men, women, boys and girls, bundled up head and foot, walk dutifully to church carrying water bottles, brooms, dust mops, sheet music, sermon manuscripts, candles, hammers, saws and other such baggage!

Isn't this a great idea? A new day is dawning for "the church that needs no money"! Would you really wish it this way?

If not, give God ten per cent of your income, and the church can operate in the scriptural manner, with a tithe of its members' incomes.

But actually—your church needs no money! YOU are the one who uses the heat, light, water, and music; you are the one who makes use of the pastor, the office force, the church staff, and the janitor as YOU sit in YOUR own spot, comfortable and happy. So which will it be, the weekly candles and mops or the weekly envelope containing the tithe?

—from *The Methodist Bulletin*

To Coordinate The Findings Of Contemporary Science And The Insights Of Liberal Religion

An Institute

FERRY BEACH, MAINE, AUGUST 21 to 28

Faculty

DR. ROBERT CUMMINS, Dean
ENSIGN ROBERT T. KOOPMAN, of the U. S. Coast Survey
STUART A. WINNING, M.D., Chief Surgeon of Hepburn Memorial Hospital, Ogdensburg, and Northern New York Hospitals
DR. IRVING ROSEN, Psychiatrist, Boston State Hospital
HAROLD HUGHES, Ph.D., Physicist, Summit, New Jersey
PROFESSOR HERBERT A. BLOCH, Ph.D., Anthropologist, St. Lawrence University
DEAN ANGUS H. MacLEAN, Ph.D., Theological School, St. Lawrence University
REV. PHILIP RANDALL GILES, Director, Dept. of the Ministry, the UCA

Plan for the Week

Institute is open to all adults interested in its vital theme.

Since Ferry Beach is on the ocean, Ensign Koopman will be the resource leader opening night.

Sunday — Dr. Cummins will be the preacher of the morning. 4 P.M. and 8 P.M. Dr. Winning will bring the physician's insights.

Monday through Friday — Psychiatrist, physicist, anthropologist, educator and philosopher of religion will be resource leaders on successive days.

Formal presentations given in morning. Afternoons free. Evening seminars.

Room reservations should be addressed to The Quillen, Ferry Beach, Saco, Maine.
Board and room from $29.00—$34.00. Registration: $5.00. Ferry Beach dues: $1.00.

Conversations With Universalists

HUMID greetings, Universalists everywhere! This little chat is really a song in praise of outh, Universalist and Unitarian youth, liberal outh — our youth! For any who may still be uninormed, here is the background of this outburst. .ast year the Universalist Youth Fellowship and \merican Unitarian Youth voted a complete merger nder the name of Liberal Religious Youth. The irst Continental Convention of Liberal Religious 'outh was recently held at Cheshire Academy in Connecticut. There well over two hundred of our outh assembled, fourteen to twenty-five years of ge, and a goodly number of young people from broad representing the IRF. It was my happy privilege to spend two days at this first Continental Conention of LRY. Hence this song in praise of our outh — though its style may be relaxed and ramling as befits the summer mood.

Our youth had a crowded schedule of work and vorship with interludes of planned fun. But they ound fun in their work and worship as well. Those oung people just bubbled all the time like freshly oured ginger ale. What tragedy that ginger ale tanding open too long fizzles out into flat, insipid tuff! Adults who would retain the cherished effervescence of youth would do well to remain with outh as much as possible.

What intelligent enthusiasm marked our youth's articipation in the weighty discussions of their vorkshop periods! How eagerly and ably they deated involved issues in their business sessions, hanlling tricky parliamentary procedures with a skill hat would shame some adult assemblies. Their ecommendations and resolutions, covering twelve ingle-spaced pages, were mimeographed and put nto the hands of delegates before consideration. In hem our youth showed commendable interest in mproving the internal administrative efficiency of heir organization. More important, they displayed noral alertness and active concern — a sensitive ocial conscience if you will — for national and inernational trends and developments of profound nfluence upon the welfare of humanity. Indeed, our oung people spoke their minds on many matters vhere adults remain silent, either through blindness r timidity. Our young people were really working at democracy, demonstrating the only way to make democracy work!

In zestful reverence how our youth enjoyed their worship, joining in responses heartily, booming out the hymns. What a contrast to adult half-hearted participation, their preoccupied mumbling of hymns! In fact, our young people sang at every opportunity, especially at mealtime — lusty, rousing songs and sentimental ballads. And they sang well, I might add! Napoleon, or someone like him, declared that he could conquer the world with a singing army. There is something to that. Maybe singing institutes for our liberal adults would be more beneficial than some others.

But, during their scheduled recreation, our youth really cut loose, whereas so many adults suppress their impulses and merely stand by, watching others enjoy themselves, with envious censure. It is fatal when people reach a state where they can't let go and really enjoy themselves in some wholesome fun!

One motion adopted by our youth has special pertinence for adult Universalists and Unitarians at this particular time. They urged the Universalist Church of America and the American Unitarian Association to merge their Departments of the Ministry in our newly organized Council of Liberal Churches. Our denominations have already federalized three departments under CLC and the Ministry would make a fourth. Of course, I agree with our youth and in one way am a step ahead of them. In a couple of public addresses I have already advocated the complete merger of our denominations under CLC or some improved form thereof. Though they have not said so openly, I daresay our youth agree with me. After all, actions speak most eloquently, and our youth have gone the whole way in their merger. I suspect they will not like going back to the divisions of partial union upon their graduation to adult levels of denominational activity. More-

over, as I have said elsewhere, timid uncertainty over the reactions of adult Universalists and Unitarians probably made necessary this halting, partial approach to federal union. But actual experience in putting this partial union into operation reveals its cumbersome inefficiency and undue costs — supporting three corporations instead of one, combining harmoniously in three areas and competing vigorously in five, and so on! Instead of gingerly dangling three departmental toes in this federal union sea of matrimony, we should dive in all the way without delay — as our youth have already done! They have blazed the trail adults must follow to advance the cause of both denominations and that of liberal religion generally.

And in choosing the central theme for their first Continental Convention of LRY, our youth recognized what is probably the most vital question of our times: *What is freedom?* Would that I could share with you everything our youth discovered about freedom as they wrestled with that momentous problem in their workshop discussions. But there is neither time nor space here. Suffice to say that they found freedom to be man's most precious possession, the essential soil for man's growth to his highest potential, as I have evaluated freedom previously. Our youth learned that freedom once attained is ever in danger of being lost and that our freedom is acutely endangered today. Not only did they recognize the external threats to our freedom but, also, those from within. They saw that freedom cou never be absolute for man, rather that freedom i posed many restrictions and demanded a high le of morality and intelligence in man. Our youth re ized that to have freedom a man had to be worthy it, and he had to use it aright to maintain freedo and that those who abuse freedom are likely to lo it for themselves as well as jeopardize the freed of others. In fact, those who deemed that freed gave them the right to do just as they pleased, l children, appeared to be one of the most insidio threats to freedom.

So, at the first Continental Convention of LRY saw idealism and intelligence, dedication and ser ice, vision and vigor personified. I saw, also, in o youth great hopes for the future of liberal religi and the making of a better world. Thus, my lit song in praise of our youth, bespeaking the act co-operation of all liberal adults in helping o youth fulfill their glorious promise.

Now, the customary word on your respons During June there were forty replies, sixteen ver and twenty-four written. That makes a total of hundred sixty-three to the end of June. Incidenta one June letter writer was moved to send in an dividual contribution to the Unified Appeal. Th gold-star response! Sooner or later, if other id stop intruding, I'll have to share some of the m interesting thoughts that come with these respon

—Brainard F. Gibbo

IF I WERE A DIVINITY SCHOOL DEAN

I would try to tell students the good advice given to many young preachers by that great old prophet, Jenkin Lloyd Jones, who dominated the pulpit of All Souls' Church and Lincoln Center till he was far past eighty years of age.

Jenkin Lloyd Jones used to tell young preachers, "Take care of your health, because you will not know how to preach before you are fifty, and then if you are not hale and hearty, no church will want you as a minister."

Rather sound advice I believe, and I would add to it, "If and when you are called to a church whose minister has retired after years of successful service in church and community, leaving a reputation as a great preacher and pastor and for scholarly attainments, I would suggest to any one of you who may be called to such a position that you laud the work of your predecessors, for that will be like bread cast upon the waters, which will return to you in the attitude of parishioners who will think, and pr ably say, this man must be good to be asked to ca on the work of such forerunners who have mi tered to this church in the past.

Such advice might sound to some as a form selfishness, but, as a matter of fact, acting in a sp of appreciation of what former ministers and th loyal laymen have done will serve to bind the wh membership — old and new alike — into a sense solidarity, working for greater service yet to be.

—Walter Henry Macphers

Perhaps in practical life we could not give a l ter account of faith than by saying that it is, am much failure, having the heart to try again. Our l deeds are marked by imperfections; but, if they re were our best, "forget the things that are behin we shall do better next time. Forget mistakes; org ize victory out of mistakes.

—Felix Huston Roberts

Reactions Of Our Readers

FINDS GAMMON ARTICLES STIMULATING

'o the Editor:

To a young movie actress, who is ıterested both in new thought and ·aditional religion, I must say Mr. Gammon's articles on prayer are the ıost stimulating and enlightening eading I have come across in a long me. The scientific evidence of the eality of the spirit is especially ertinent to the modern tempo.

MALA POWERS

Hollywood, Calif.

THANK YOU FOR GAMMON ARTICLES

'o the Editor:

I want to tell you how much I apreciate the recent series of articles y Roland Gammon on "The Mighty ıdventure of Prayer." The most imortant part of religion — learning ɔ become aware of God — is lost ight of by so many of our liberal eaders. They are afraid to use the vord God and apparently worship liberalism" instead.

SUE SMITH

mithton, Pennsylvania

A MINISTER COMMENTS

'o the Editor:

Gammon's articles have been a rst-rate contribution to the *Leader.* am more than glad to see a profesional "slick" writing for the "slacks."

ROBERT L. COPE

Villiamsville, N. Y.

NEVER A DULL MOMENT FOR OUR SUBSCRIPTION MANAGER

'o the Editor:

Perhaps you think the subscription epartment is a dull, routine part of ıy organization. Not so; it has, with ıe help of its subscribers, many light ; well as many serious moments, for ıch mail brings an assortment of letrs. Some are amusing, some pathetic, nd a large number contain interesting ıcts in the long lives of older readers, r historical facts about the old and ew churches.

Would you care to share some of these?

For instance, one minister has subscribed for eight of her board members. From her additional work for the telephone company, she is eking out a few dollars each month to pay for the group-subscriptions. We sincerely hope the recipients realize her generosity and appreciate the extent to which she works to give them our *Leader* for their use.

A letter just received from a lady in New Jersey includes her check and a little note stating: "I have been a subscriber for many years. Am *ninety-eight* (italics ours) years old now; can read a little and glad to renew once more. As a matter of convenience, my daughter wrote the check for me." We must add that the lady's writing was very legible.

This type of letter we do not like to get, for it requests a cancellation of our *Leader,* but there is a lift to the words: "Please cancel my subscription to the *Universalist Leader.* No complaint about the paper, which I consider a very fine and helpful church organ."

We conclude our mail-bag messages by lifting out these lines from a long-time reader's letter: "It is always a pleasure to renew this subscription. We enjoy every number."

M. LEONA HASKINS

16 Beacon Street,
Boston, Mass.

A JAPANESE CITIZEN TO HIS AMERICAN CLASSMATE

To the Editor:

And so we explode more bombs in the far Pacific, bigger and better ones this time. Interesting in this connection are two paragraphs from a letter recently received from an old classmate, a Japanese student at Bates College, now living in Tokyo.

"Tracy, what do you think of Japs? Do you think Japs are a bunch of guinea pigs? This is the third time our people suffer from an atomic or H bomb experiment carried out by the Americans. Use somebody else next time, Tracy. Of course, Japan is so densely populated and we need some way to make it sparse, and it may be a nice instrument to employ — maybe. Tracy, don't take it so seriously. I am not talking with a malicious intention, rather jocular. That southeast coral island called Bikini is not so far away from Japan after all. Japs eat almost anything on earth and get it from anywhere on earth. Our fish supply comes from that district also.

"Tracy, Japan is in a bad fix politically, economically and socially. It is indeed a hard place to live. I wish I were somewhere back in the jungle of Borneo or New Guinea, eating bananas, taking sun baths and loafing all day long without thinking. Presently, Tokyo papers are carrying articles on big political, economic scandals . . . .

Yours,
Fujio"

Tracy M. Pullman

Detroit, Michigan

IRA GREEN OF TEXAS REMEMBERS

To the Editor:

I remember going to the post office and bringing home the *Star in the West* in the later evenings of the year 1869. Sometimes I'd leave the paper (an eight-page-single-sheet paper) outside the door, just to see faces brighten when I went back and got it a bit later. The *Star* was a good paper.

I write with pencil because my pen is AWOL.

IRA GREEN

Marshall, Texas

GOOD HEART MEDICINE

To the Editor:

To every reader of *The Leader,* I would pass on some wise advice of a heart specialist who told me, since I have been confined to home by heart trouble, that my heart condition would improve rapidly if I would take time to write cheerful messages to others who are shut-ins, particularly to those who are in the "Golden Years Club" age. I have done so with compensations beyond words to describe.

WALTER H. MACPHERSON

Joliet, Illinois

Our Library Desk

WHAT HUMANISTS THINK — AND DO

HUMANISM IS THE NEXT STEP

An Introduction for Liberal Protestants, Catholics and Jews

By Lloyd and Mary Morain

The Beacon Press, Boston, Mass.
Price $2.00

Humanism as a philosophy has already an impressive literature, much of it quite technical. But here is the first book I have seen which tells the interested but unschooled reader not only what Humanism is, but what Humanists do about it. In liberal religious circles, of course, too many people regard Humanism as the black sheep of the family of liberal faiths. The people who some decades ago never spoke of atheists but always of dogmatic atheists today never speak of Humanists, but always of atheistic Humanists. But the reader of this book will see that atheism and humanism are by no means synonymous. Indeed a great many humanists are empiricists in their religion or logical positivists in their philosophy, and they would regard a denial of the existence of God as an unjustified statement. The prejudice therefore which many religious liberals feel against humanism is unwarranted. And Albert Schweitzer has rebuked them by giving the point of view his blessing, as the authors point out.

As a free movement, Humanism cannot set forth an "authorized" body of doctrine. But here is a statement of humanist suppositions, aims, and methods, that is not authorized but authoritative in its own right. The writers are respectively the president of the American Humanist Association and a director of the Humanist and Ethical Union. They presuppose in their readers no previous reading on the subject and no philosophical competency. But they do not write down to the reader or try to "popularize" the subject. Their book is in the form of a series of extended answers to the questions which most people ask about Humanism. The authors even have the patience — as does the English Humanist, Hector Hawton, in an appendix, to answer the people who somehow confuse Humanism with a vague approach to communism.

I think this book will have two distinct fields of value. The first will be to fulfill its avowed function: to give a unified picture of Humanist thought and activity.

But the second function will be just as valuable. "New occasions," Lowell reminded our grandfathers, "teach new duties." But if we wait for the new occasion unaided to teach us our duty, the lesson may be too drastic for our individual or social health. We must anticipate the occasion by having a code of ethics. But the Christian code was intended for another world (which was not even expected to last) and today it has only a formal and inspirational value.

In their sections dealing with the ethical ideals and actual projects of the Humanist movement the Morains have given all their contemporaries, Christian as well as Humanist, a sort of one-world, twentieth century, categorical imperative or decalogue. This is to be taken seriously and is not without penalties: "Thou shalt not over-populate the earth," for instance, has a real penalty attached to it. For the Humanist ethic as here distilled has come out of no one study or from any would-be Messiah. It is the finding of a panel of the outstanding thinkers of the one world of today. The Morain's map of the whole business is, of course, on a small scale, but it is truly drawn and a safe guide. They have put deep feeling into this book, but, to quote a phrase from W. B. Yeats, "passion and precision have been one."

—Llewellyn Jones

THE UNIVERSAL GOD

An Interfaith Anthology of Man's Search for God
Edited by Carl Hermann Voss
World Publishing Company, 1953
Price $5.00

No book in recent years has done more to interpret the basic teachings of religion than *The Universal God* edited by Dr. Carl Hermann Voss of New York. It is rightly described as an interfaith anthology of man's et nal search for God, containing litera hundreds of selections from the p losophers, sages, and theologians many centuries and representing creeds. It is not a book to be re through at a sitting, but one turns its scholarly pages time and time ag to glean from the world's experts religion their concept of God. It is as its title indicates — universal!

Dr. Voss has been most happy the choice of his chapter headin They are refreshingly different as, example, "The Heart Doth Neec Language," "Across a Void of Myst and Dread," "The Light that Ne Was on Land and Sea" and "The C Remains, the Many Change and Pas

Dr. Voss is a graduate of the U versity of Pittsburgh with a splen record of graduate work in Denma Switzerland and, in this country, at University of Chicago, Yale, Union Theological Seminary in N York. He has had a wide range experience in intercultural and in denominational relations as an exe tive of the Church Peace Union the World Alliance for Internatio Friendship Through the Churches, the American Christian Palestine C mittee, and as a member of the fac of the New School For Social Resea in New York City.

This massive anthology was o ceived thirty years ago and has b in process of compilation ever si No one who turns its pages can to be impressed with the wide ra of the editor's scholarship and discriminating selections.

—McIlyar H. Lichli

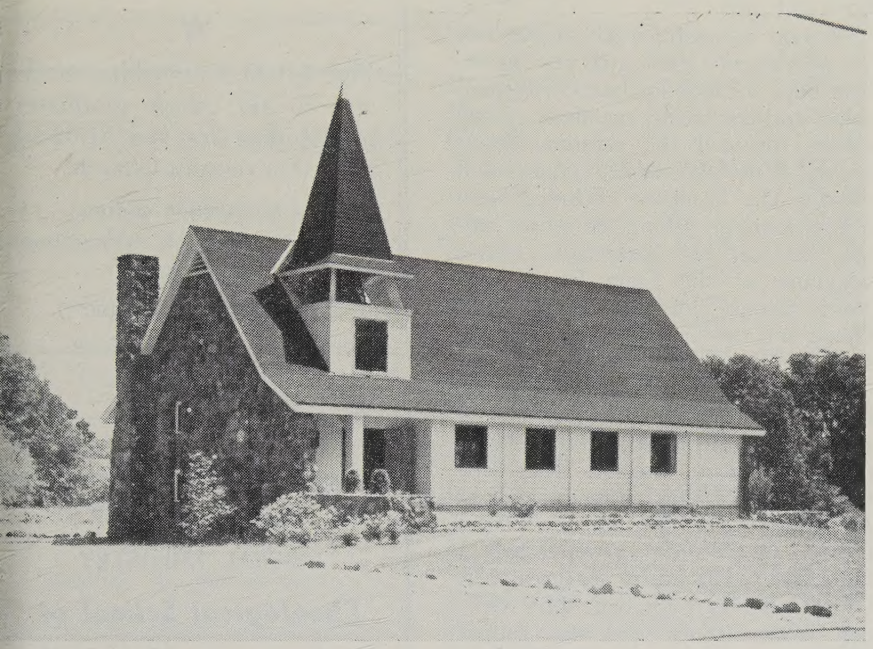
CURBSTONE SERMON

Zoroastrianism and Taoism
Buddhism and Confucianism
Hinduism and Mohammedanism
Judaism and Christianity
Do not all these religions
Seek to bring God and Man
CLOSER?

Brainard F. Gibbons

News of Churches and Church People

:HURCH OF THE YEAR: FRAMINGHAM UNIVERSALISTS AY EIGHTEEN-YEAR MORTGAGE IN THREE 'EARS, NINE MONTHS



A fire in Huntley Hall of the Fra-ningham, Massachusetts Universalist Church was enjoyed by the entire as-embled parish. No one moved to put out for the flames were consuming a ve thousand dollar mortgage which, lthough it ran for eighteen years in ne bond, was paid off in three years nd nine months.

The Universalist Leader nominates ne Framingham Church as our church of the year. The Rev. Philip R. Giles, the director of the Department of the Ministry and keynote speaker for the occasion, told his hearers, "The payment of the mortgage should be a new beginning, not an end." From what our reporter hears from Framingham, the *Leader* believes that this is just the beginning of a great future for this church.

STARR KING SCHOOL CELEBRATES FIFTIETH ANNIVERSARY

Starr King School for the Ministry, Berkeley, celebrated its fiftieth anni-ersary June 8 by announcing several ey steps forward in its facilities, staff nd resources.

Perhaps of greatest personal interest o Unitarians and Universalists was the ppointment of the Rev. Horton Colbert f Riverside, California, as the school's n-Service Training Director, a posi-on authorized over a year ago, and to ll which the school has conducted a ation-wide search. Mr. Colbert served s Director of Education for the U.C.A. from 1948 to 1952, previous to which he served the Universalist Church in Rochester, Minnesota, de-veloping it into one of the denomina-tion's outstanding churches. He is widely known and sought after among both Universalists and Unitarians as a resource person in religious education, mental hygiene and group dynamics, and has served regional and national groups in many capacities. Both he and Mrs. Colbert are graduates of Pa-cific School of Religion, and both have served professionally in social work. They have three children.

Starr King School considers itself especially fortunate, said Dean Josiah R. Bartlett, to obtain a person out-standingly qualified to pioneer this new position in theological education which is, so far as he knows, unique in its field. It amounts to moving the conventional "field work" from the periphery of ministerial training to the center, and Mr. Colbert's job will be to help students develop skills of per-sonal and group leadership through their total experience at Starr King: in the seminars, in work with churches, and in their interpersonal relation-ships.

In addition to this new faculty ap-pointment, the trustees announced that a building program is to start imme-diately, on the school's present excel-lent site in Berkeley. Frank Ehrenthal, a member of the First Unitarian Church of San Francisco, is the archi-tect. The building will include a fire-proof book stack for the school's unique historical library, a chapel, addi-tional office, classroom and study space. The present arrangement with Pacific Coast Unitarian Council will be af-firmed, so that, in effect, the school building will continue as a West Coast headquarters for the Council of Liberal Churches. Remodeling of present facil-ities will enable them to serve, as needed, for small conference groups and liberal student work on the U. C. campus.

The arts will be given great atten-tion in the building program, as they are in the curriculum. Plans include a full-scale studio and workrooms, ample facilities for experiments in audio-visual education, a landscaped patio and an art gallery as well. It is hoped that as the building develops artists and craftsmen may be commissioned for the many opportunities they will have to enhance the structure and its furnishings.

In its plans for financing its ex-panded staff and facilities, the Starr King School has already, over a year's time, consulted with regional and na-tional church groups, and rather than competing with local churches for funds, will approach them on the basis of offering them help in lifting their whole level of denominational giving. The trustees have agreed to furnish, where requested, professional fund-raising assistance.

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EUGENE GARRETT BEWKES
President

AMERICAN RELIEF FOR KOREA, INC., TO DISBAND

American Relief for Korea, Inc., announced on June 28 that it will cease operations on July 1 due to lack of funds. The agency was organized in April, 1951, to collect emergency relief supplies for victims of the Korean War. It collected 24,484,130 pounds of clothing, or about 65 per cent of all clothing received by Korean war victims from the free world.

Groups which have been sending in large quantities of knitted wear to the ARK warehouses should continue to send these articles to ARK warehouses until August 31.

After this date articles should be sent through the agencies.

PENNSYLVANIA UNIVERSALIST YOUTH CAMP

Pennsylvania has a new state project, the Universalist Youth Camp, Lak-O-Meadows, Little Meadows, Pennsylvania. It is a junior choir camp for boys and girls.

A most successful week closed June 20 with twenty-seven girls and seventeen boys enrolled in classes, five counselors and ten faculty members. Study classes included the subjects, *Right Living, World Friendship, Nature* and *Music.* The recreation included boating, swimming, fishing, horseback riding, baseball and basketball. Movie programs of the Clara Barton and Joslin Camps, Jordan Neighborhood House and the Life of Audubon were shown in the evening.

The state chairman of camps, Mrs. Ollie Cunningham, was dean. The state A.U.W. president, Mrs. M. Louis Gore, was nature director. The dietitian, Rachel Neiley, was assisted by Mrs. Lucy Lent and Mr. and Mrs. Gordon Owen. Mrs. Owen acted as nurse and Crafts was in charge of Mr. Owen and Mrs. Campbell. Mrs. Gordon Secor, director, and Mrs. Lillian Smith, accompanist, taught Anthem Music. The Rev. Edwin Cunningham taught the *Right Living* class and Mrs. Cunningham, *World Friendship.* Robbert Dickerson and Mr. Cunningham operated the movie camera. The counselors were Barbara Tiffany, Ruby Bump, Janet Tiffany, Daniel Stone and Robert Dickerson.

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UNIFIED APPEAL SUMMARY

	7/1/52-6/30/53	7/1/53-6/30/54
Credited to local Churches—		
Alabama	$ 534.25	$ 354.55
California	1,946.20	1,658.51
Colorado	0	50.00
Connecticut	2,506.44	2,683.72
Dis. Columbia	1,029.13	1,029.13
Florida	259.53	322.27
Georgia	216.06	184.43
Illinois	4,040.25	3,766.52
Indiana	1,021.71	983.31
Iowa	429.00	151.60
Kansas	182.84	375.59
Kentucky	39.85	32.96
Maine	3,212.16	2,463.37
Maryland	45.00	142.70
Massachusetts	11,142.56	10,340.33
Michigan	1,712.31	1,736.39
Minnesota	864.10	1,220.22
Mississippi	51.50	79.10
N. H.	1,965.66	2,151.50
N. J.	41.00	117.00
N. Y.	4,385.83	4,919.97
N. C.	372.46	236.80
Ohio	2,325.49	3,232.47
Pennsylvania	912.79	960.35
R. I.	1,783.06	1,967.32
S. Carolina	22.50	20.00
Tennessee	0	25.00
Vermont	1,800.45	2,151.66
W. Virginia	20.00	41.43
Wisconsin	1,386.42	1,233.44
Canada	95.00	97.69
Total	$44,343.55	$44,729.33
State Conventions—		
Connecticut	500.00	500.00
Illinois	501.00	0
Iowa	1.00	0
Maine	108.43	0
Massachusetts	100.00	100.00
Michigan	1.00	0
N. H.	250.00	250.00
N. Y.	500.00	500.00
Ohio	51.00	50.00
R. I.	150.00	150.00
Vermont	0	200.00
Wisconsin	25.00	25.00
Isolated Persons	626.30	603.00
Assn. of Universalist Women	5,285.00	6,860.00
Misc.	353.10	491.31
Totals	$52,795.38	$54,458.64

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ALICE C. LANE, *President*
FRANK A. DEWICK, *Treasurer*

Last year, a pair of Alabama deer hunters were sorely disappointed to find that their favorite guide had deserted them to serve visiting fishermen instead. "What's the matter? Don't you like hunters?" one of them asked.

"Like 'em first rate."

"Do fishermen pay more?"

"Nope."

"Then what's the idea of taking up with them?"

"Friend," the veteran woodsman replied. "I just got plumb tired of being shot at for a deer. So fur, ain't nobody mistook me for a fish."

—*The Watchman-Examiner*

Starr King School of Ministry
2441 Le Conte Avenue June 55
Berkeley 9, Calif.

(Section 520, P. L. & R

NOTICES

CALIFORNIA FELLOWSHIP COMMITTEE

Accepted on letter of transfer from the Central Fellowship Committee: Rev. Horton Colbert, Rev. W. Ellis Davies and Rev. Harold K. Shelley.

—CHARLES CLARE BLAUVELT, *Secretary*

June 16, 1954

CENTRAL FELLOWSHIP COMMITTEE

Accepted the transfer from Pennsylvania of the Rev. Isaiah J. Domas.

ESTHER A. RICHARDSON, *Secretary*
June 8, 1954

CENTRAL FELLOWSHIP COMMITTEE

Rescinded the action transferring Rev. Edwin C. Broome, Jr. to Massachusetts.

Transferred Rev. Harold I. Merrill to Massachusetts.

Dismissed from the Universalist Fellowship Rev. Ralph P. Boyd at his own request.

Approved the action of the Maine Fellowship Committee in granting reciprocal fellowship to Rev. Marvin G. Palmerlee, an ordained Unitarian clergyman.

ESTHER A. RICHARDSON, *Secretary*
June 19, 1954

A Vermont church, about to be sold, has its pews for sale. The seating capacity is approximately 280, with ten rows of 14 pews on a side. For information, contact Carroll Fenwick, Jr., Convention Secretary, RFD No. 3, Barre, Vermont.

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